



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Alif Lamm. Meem.</i> ¹	الْم
2. The Book's ^x descending, ² no suspicion (<i>is</i>) in it ^x from the worlds' Lord.	تَنْزِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ
3. Or they ^z say: <i>iftrabo</i> ([<i>he</i>] <i>crafted it</i> ^x <i>as a lie for fraudulent end</i>); rather it ^x (<i>is</i>) the right from your ^t Lord; to warn [<i>you</i>] ^s a people <i>notatabum</i> (<i>came to them</i>) of <i>na'theeren</i> (<i>iterative warner</i>) of before you; ^g <i>la'allā</i> (<i>craving currently unavailable deed that/perhaps</i>) they <i>yahtadoona</i> (<i>they</i> ^z <i>find and accept the divine-guidance</i>).	أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ
4. Allah Who [<i>He</i>] created the Heavens ^w and the Earth ^w and what (<i>are</i>) between them both in six days; afterwards <i>sistawa</i> ³ ([<i>He</i>] <i>set Himself</i>) on The <i>Arshe</i> ⁴ (<i>Throne of Kingship</i>); not for you ^b of lesser than/-without Him of <i>awa'leyen</i> (<i>guardian/ally</i>) and nor an intercessor; do then not bethink you. ^z	اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِّن دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ
5. Disposes [<i>He</i>] the matter from the Heaven ^w to the Earth; ^w afterwards <i>ya'arojo</i> ([<i>it</i>] ^x <i>curvilinearly ascends</i>) to Him in a day, [<i>was</i>] its ^x <i>meqdara</i> (<i>measurement/-fating-gauge/standard</i>) a thousand-[year ^w] of what you ^z count.	يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ
6. <i>Tha'leka</i> (<i>afar-that-it/that</i>) ^x (<i>is</i>) the invisible ^x and the visible ^w Knower, The Mighty <i>Ar-Raheemo</i> (<i>The iterative mercy Giver</i>).	ذَٰلِكَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزِ الرَّحِيمِ
7. Who <i>abasana</i> ([<i>He</i>] <i>excellently and beautifully-made</i>) everything [<i>He</i>] created it; ^x and [<i>He</i>] began [<i>the</i>] mankind's creation of a mud.	الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَبَدَأَ خَلْقَ الْإِنسَانِ مِن طِينٍ
8. Afterwards [<i>He</i>] made his progeny of an extract ^w of a water <i>ma'beenen</i> ⁵ (<i>that which is: feeble/ miniscule/ vile</i>).	ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ
9. Afterwards <i>sawwa</i> ([<i>He</i>] <i>erected/evened/set</i>) him and blew [<i>He</i>] in him of His <i>Ron'he</i> (<i>Soul</i>); ^w and made [<i>He</i>] for you ^b the hearing and the <i>abssa'ra</i> (<i>insights/-</i>	ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا

¹ See the *Lexicon* attached to this *Translation* for commentary on this.

² The word "تنزيل" has several meanings, among them: (1) gradual revelation, (2) descending, and (3) array. See التاج.

³ The word "istawa" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "how" did He "istawa" is not knowable, because there is nothing to compare Allah with to know the "how" of His action.

⁴ See the *Lexicon* attached to this *Translation* for more elaboration on this vital and wondrous word.

⁵ The word "maheen" is singular, masculine, objective, noun meaning: that which is feeble, miniscule, and despicable.

discernments) and the <i>af'edata</i> (hearts/minds); little when ⁶ you ^z thank.	مَا تَشْكُرُونَ ﴿١﴾
10. And said they: ^z if we perished/strayed ⁷ in the Earth ^w are we verily then in a new creation; rather they in their Lord's <i>leqa'a</i> (meeting) (are) unbelievers.	وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ﴿٢﴾
11. Let-say [you ^s]: <i>yatawaffakum</i> ([he] fully receives you ^b while dying) angel (of) the death who ^x [he] (had been) entrusted by/over ⁸ you; ^z afterwards to your ⁿ Lord (are to be) returned you. ^z	* قُلْ يَتَوَفَّنِي مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿٣﴾
12. And if ⁹ [you ^s] see <i>edh</i> (when/while) the criminals drooping they ^z their heads <i>enda</i> (at/to) their Lord; (O,)our Lord: <i>abssarna</i> (we sighted/ discerned) and <i>sa'meana</i> (we heard); so let-return us [You ^s], we work righteously, verily we (are) <i>mogeenoon</i> ¹⁰ (in certitude we are).	وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿٤﴾
13. And had We willed surely <i>aa'tayna</i> (We would have accorded) every self ^w its ^w <i>buda</i> (divine-guidance); ^x [and,] but righted the say from Me, surely assuredly ¹¹ I fill Hell ^w of the Jinn and the mankind wholes.	وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَٰكِن حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿٥﴾
14. So let-taste you ^z by what you ^c forgot ¹² (ceased paying attention to) your ⁿ day's <i>leqq'a</i> (meeting) this; verily We forgot ¹³ (ceased paying attention to) you; ^b and let-taste you ^z the immortal torment by what were you ^c working you. ^z	فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦﴾
15. Verily only believe by Our <i>Aya'te</i> ^w (messages) who ^r if (had been) reminded they ^z by it ^w tumbled they ^z (manneristically) kowtowing and <i>sabbabo</i> ¹⁴ (said they: <i>subhana Allah</i>) by praise (of) their Lord while they not <i>yestakberoon</i> ¹⁵ (they ^z affirm their prideful haughtiness).	إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٧﴾
16. <i>Tatajafa</i> (iteratively disaffect) their sides <i>a'n</i> (off) the <i>madha'je'a</i> (places of repose while on their sides/places of repose); they ^z invoke their Lord fearfully and cravingly; and of what We provided them they ^z expend.	تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٨﴾

⁶ This "ما" is to intensify the paucity of the thanks. See إعراب القرآن، لمحمود صافي

⁷ The word "ضللنا" has dual meanings: we perished or strayed. See اللسان. Both could apply.

⁸ The particle "ب" in "بكم" commands fourteen different meanings, among them "the superiority," as indicated here, means "over" See مغني اللبيب.

⁹ The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See مغني اللبيب، ابن هشام.

¹⁰ The word "mogeenoon" is masculine, plural subjective noun meaning those who are in certitude.

¹¹ The "ل" in "لأملأَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد" i.e. affirmation, expressed here by "assuredly".

¹² The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies with respect to the second usage of the word "forgot" in this sentence, where Allah says: "We forgot you," as Allah does not forget, but He chooses to cease paying attention to something.

¹³ Ibid.

¹⁴ By saying "subhana Allah," they are saying: we single Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

¹⁵ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

17. So not knows a self ^w what (<i>had been</i>) hidden for [them] ¹⁶ of <i>qurrata'ayonen</i> ¹⁷ (eyes'-cooling for bounteous satisfaction) ^w arequitallybywhatthey ^z were working.	فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾
18. Is then who ^p [he] [was] a believer like who ^p [he] [was] <i>fa'seqan</i> (a rebel vis-à-vis Allah's command), not level-/even they. ^z	أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَا يَسْتَوُونَ ﴿١٨﴾
19. As-to whom ^r believed they ^z and worked the righteous-works ^w they ^z then for them (<i>is</i>) the abode/lodging gardens ^w <i>nozolan</i> ¹⁸ (hospitality-abode) by ¹⁹ what they ^z were working.	أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾
20. And as-to whom ^r <i>fasago</i> (they ^z rebelled vis-à-vis Allah's command) then their abode/lodging (<i>is</i>) The Fire; ^w every-when they ^z wanted to exit from it ^w (<i>had been</i>) returned they ^z in it ^w and (<i>had been</i>) said for them: let-taste you ^z The Fire's ^w torment which ^x you ^c were by it ^w denying.	وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢٠﴾
21. And surely assuredly ²⁰ [We] (<i>make</i>) them taste of the torment the least, lesser than the torment the biggest, <i>la'alla</i> (craving currently unavailable deed that/-perhaps) they return they. ^z	وَلَنذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾
22. And who ^a (<i>is</i>) wronger ²¹ than who ^p (<i>had been</i>) reminded [he] by his Lord's <i>Aya'te</i> ^w (messages); afterwards [he] shunned a'n (off) it; ^w verily We (<i>are</i>) of the criminals (<i>are</i>) revengers/revenging.	وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾
23. And <i>laqad</i> (verily, already and affirmatively) <i>aa'tayna</i> (We accorded) <i>Mosa</i> (Moses) the book; so let-not be [you ^s] in a dubitancy ^{w22} of <i>leqa'ehe</i> (meeting him); and <i>ja'alna</i> (We made) him a <i>hudan</i> (divine-guidance) ^x for Israel's sons.	وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي مِرْيَةٍ مِّن لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ ﴿٢٣﴾
24. And <i>ja'alna</i> (We made) of them principals, <i>yahdona</i> (they ^z divinely-guide) by Our command <i>lamma</i> (when/ in as much as) <i>ssabaro</i> (held on patiently they ^z); and they ^z were by Our <i>Aya'te</i> ^w (messages) <i>youqenona</i> (believe with certitude they ^z).	وَجَعَلْنَا مِنْهُمْ أُمَمًا يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾
25. Verily your ^t Lord, He decides/sunders among them,	إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُم يَوْمَ

¹⁶ The pronoun “هم” in “لهم” refers to the believers mentioned in the preceding two Ayat.

¹⁷ The statement: “قُرَّةِ أَعْيُنٍ” is a rather lofty and elegant Arabic tongue expression meaning the eyes' tears have “cooled” and ceased to flow and became quiet and still, bounteously rejoicing for what they saw. In other word: the one with such eyes became rather happy.

¹⁸ The word “نُزُلًا” has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident/abode, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land.

¹⁹ The particle “بِ” in “بِمَا” in this Ayah is “بِالمقابلة” = “in exchange for” and not “بِالسببية” = “the causative or because of”. The reason for this is the Hadeeth which, I do not remember its exact wording, but generally it says: none of you shall enter Paradise by his work, unless Allah plunged him by His mercy. So, if something is given in exchange for something else, the giver is also capable of giving that same thing or part of it or more than it for free.

²⁰ The “لَ” in “لَنذِيقَنَّهُمْ” is a juratory “لَ” = “القسم” amounting to “التأكيد”, i.e. affirmation, expressed here by “assuredly”.

²¹ See the Lexicon attached to this Translation for “ظالم” = “ظالم” = “injustice-doer” and “أظلم” = “wronger.”

²² The word “مرية” strictly linguistically speaking, is “الشك”. See التاج، و الهادي، و اللسان. Although some scholars, say it is “التردد في الشيء”، which is the result of the “مرية” and not the “مرية” itself.

The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day, in what they ^z were in it ^x differing they. ^z	الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾
26. Has[and]not ^{yabdey} (<i>divinely-guided</i>)for them how many ²³ We perished of before them of the generations; they ^z walk in their dwellings; verily in <i>tha'leka</i> (<i>afar-that-it/that</i>) ^x surely (are) <i>Aya'ten</i> ^w (<i>messages</i>); do then not hear they. ^z	أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾
27. Have not they ^z seen(<i>that</i>) surely We drive the water ^x to the land ^w [the] <i>juro'ze</i> (<i>barren/without vegetation</i>); then <i>nokbrejo</i> (<i>[We]produce/emerge</i>) by it ^x <i>zar'an</i> (<i>green standing crops just before harvesting, or the vegetation after sprouting</i>), eat from it ^x their <i>an'aamo</i> ^w (<i>cattle/sheep/goats/camels</i>) ^w and themselves; ^w do then not discern/sight they. ^z	أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعُمُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾
28. And they ^z say: when (<i>is</i>) this the opening ^{x24} (<i>over-whelming victory</i>) <i>en</i> (<i>if</i>) you ^c were <i>ssa'dequeena</i> (<i>always-truth-enforcers</i>).	وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾
29. Let-say [<i>you</i> ^s]: day (<i>of</i>) the opening ^{x25} (<i>over-whelming victory</i>) neither benefits whom ^r unbelieved they ^z their belief and nor they (<i>are to be</i>) reprieved.	قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾
30. So let-[<i>you</i> ^s] shun <i>a'n</i> (<i>off</i>) them and let-wait [<i>you</i> ^s]; verily they (<i>are</i>) <i>muntadheroona</i> ²⁶ (<i>they are waiting</i>).	فَاعْرِضْ عَنْهُمْ وَأَنْتَظِرْ إِنَّهُمْ مُنْتَظَرُونَ ﴿٣٠﴾

²³ The word “*كم*” is an *interrogative exclamatory particle*, meaning: “*how-many*,” “*how-much*,” “*how-long*.”

²⁴ The word “*فتح*” means “*overwhelming victory*, i.e. *victory, plus besting and ruling*” see *الراغب*.

²⁵ Ibid.

²⁶ The word “*muntadheroona*” is *plural, masculine subjective noun*. +